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the opinion

VOL. 3 No. 9

JUNE 1964

OUR FATHER WHICH AREN'T IN HEAVEN: AN OPEN LETTER TO GOD.
An Essay Toward a Christian Atheism; or Another Essay
Toward the Shaking of the Shaking of the Foundations.

by Carl Stilwell

Just a note to thank You for Your Christmas gift 2,000 years ago. But if it's all the same to You we would like to return Him. We found Him to be of great use all these years but now that we have come of age we feel that we no longer need Him, or You for that matter.

You realize of course that it was bound to have come to this sooner or later anyway. Almost from its very inception the model "T" of Christianity has coughed, sputtered and wheezed in straining to keep up with an age which continually passes it by. You know how it works. Whenever Christianity was attacked by a philosophy, it tended to take on the characteristics of that philosophy and even attempt to do it one better. You know--"So you think you're humanistic. Ha! You haven't seen humanism until you've seen Christian humanism." For that philosophy to attack Christianity then would entail the attacking of itself. Surely no philosophy could risk being that masochistic.

Well, today's prevalent philosophy is atheism. Many commentators have dubbed this age the "Post-Christian Era." Nietzsche has pronounced You dead. Communism has built its city upon the foundation of Your non-existence, and most of the people in our materialistic West live for all practical purposes as if You did not exist. If then we are to recapture our former position in the world, that is, if we are to be the church of the world speaking for the world rather than the church in the world speaking to the world, we must move toward a Christian atheism. We must endeavor to show this age that the true atheism which they are seeking is found in the church.

The change in theology will of course necessitate the painful process of re-symbolization of outmoded concepts. For one thing we will have to de-personalize such Biblical imagery as a God who "speaks," "acts" and has a "face" in favor of more contemporary symbolism suggesting the impersonality of God. New images suggesting the universe as a great cosmic cybernetic system would perhaps be helpful here, except it smacks a little of the Deist wound-up-clock-universe minus the clock maker. Perhaps in keeping with the modern mood expressed in the contemporary theatre of the absurd, we could conceive of the universe as a broken down computer machine. At any rate Your impersonality must be preserved. For to posit the impersonality of God is to posit His nothingness, and nothingness, as You know, is the rock upon which we must build our contemporary church. You must then be thought of in terms of "Ultimate Nonexistence" which is the source and goal of all being.

Cont. Bottom p. 2

Carl Stilwell graduated from F.T.S. in 1962 with a BD. He received his B.A. from Bob Jones University.

CREED IN THE POST-CHRISTIAN ERA

Reprinted From Esquire Magazine

I BELIEVE, or not as the case may be, in a Supernatural Force or at least Abstract Concept consistent with the intellectual and scientific developments of the Twentieth Century, Maker of Heaven and Earth insofar as that does not involve acceptance of the existence of a 'Heaven' in the traditional sense or rejection of the latest theories explaining the creation of life in the simpler terms of amino-acid. But not necessarily in Jesus Christ Our Lord a belief in Whom would involve the begging of certain questions which I am not prepared to go into at this stage. (It follows that the claims made on His behalf, which usually follow at this stage, such as the Virgin Birth and other alleged miraculous details of His alleged life on earth, can for the present purposes be omitted.)

I BELIEVE in the Holy Church of England, the only Church broadminded enough to have a floundering intellectual who doesn't even subscribe to any of its basic superstitions like me as one of its Bishops and pastors, in the Communion of Saints, whatever that may mean, the Resurrection, or at any rate something, and the Life Everlasting or not as the case may be.

Amen

OUR FATHER WHICH AREN'T IN HEAVEN

Cont. from p. 1

In the same manner we will have to de-mythologize those portions of the scriptures which posit another realm of being beyond that with which we are familiar, i.e. Heaven. We must then rid ourselves of the pre-scientific conception of Heaven as that dimension of perfected being where a personal God exists in unveiled glory in favor of the more modern conception of that dimension of ultimate nothingness which is the ground and goal of our being. This is essential if we are to maintain our ground for Christian despair.

All this of course will necessitate a change in our Christology. We will have to de-mythologize, for example, the Johannine conception of Christ as the light of the world. Behind this view lay the pre-scientific conception of the two dimensional order of reality of heaven and earth. According to this view Jesus Christ was the messenger, so to speak, from this heavenly realm of absolute light, bearing a ray of light from that glory to the earthly realm of darkness. To such an ancient way of thinking earth was a realm of darkness shut off by an impenetrable veil from the light of Heaven that surrounded it. Modern man, emancipated from such a sentimental wish-fulfillment, sees instead that existence is an island of light surrounded by an ocean of darkness. The ancients in other words thought in terms of ultimate being. Modern man thinks in terms of its opposite, ultimate non-being. Accordingly, to make the person of Jesus relevant to modern man, we will have to recast the molds so as to view Him as the darkness of God who comes to reveal the ultimate nothingness of reality. He is the darkness from that realm of nothingness who has come to reveal to man the utter non-being of that from whence he comes and that to which he goes. Amen.

Accordingly we will have to re-docetize the Biblical picture of Christ. The Gnostics in the past insisted that Christ's bodily appearance was illusionary. While of course we cannot go as far to say that Jesus Christ was not really human, we must get rid of any notions of the "Word becoming flesh," living among us, dying and rising again from the dead in the flesh. Such notions would posit the humanity of God and thus His personality. This means that You would have empathy for man instead of being like "Ole Man River" untouched and untroubled by human concerns. So we will lift Christ from the realm of the historical and specific to the realm of the poetical and universal. Jesus of Nazareth thus becomes Everyman or the Christ principle which floats in the air above our graves.

We must also shed light on our new Christian morality. We will have to deconcretize the maxim, "love thy neighbor as thyself," to simply "love mankind." The superiority of this more abstract ethic is beautifully illustrated by the example of the priest's and Levite's love for humanity in the parable of the good Samaritan. While on their way to Jerusalem to build the city of God upon earth, they were confronted with an obstacle in the person of a poor traveller who had been beaten and robbed by thieves. Realizing that the service of mankind could not wait upon such narrow interests, they closed their ears to the poor man's groanings, dug their spurs into their donkeys' sides and sped on toward the holy city. The narrow provincial ethic is shown on the other hand by the example of the Samaritan. By alighting from his donkey and bending down to examine the man's wounds, he thus failed to look up and see the vision of mankind which the priest and Levite saw.

The new church will of course not only erect a modernistic edifice for her new worshippers but a new pantheon of saints reflecting the doubts and despair of the new community. Accordingly the Apostles, Augustine, Aquinas, Luther, Calvin, Pascal, et. al. are out. Nietzsche, Ivan Karamazov, Sartre, Genet, Camus, Beckett, etc. are in. And wait till you see the parties we're going to throw in the recreation room. They're going to make "La Dolce Vita" look like a Sunday school picnic.

Yes, I am well aware of the objections to my position from the reactionary remnants of Christian theology. They accuse me of subjectivism. They say that I limit You to my experience and that a thing is objectively true whether I am there to witness it or not. Thus they affirm that a tree falls in the wilderness whether or not I am there to see its fall. Be that as it may or not, "unless I see the print of the nails and place my hand in His side, I will not believe" that Jesus rose from the dead. So He had witnesses! Do you expect me to believe those pre-scientific witnesses? Whether he had 500 witnesses at one time or not, I will not believe until I see Him alive for myself. And even at that I could explain it away psychologically. And so you see, Lord, You really haven't a chance. I have You blocked off, anyway You try to get through.

To be honest with You, God, I still have beliefs that now and then shake my doubt. I was being a little defensive just then. As You know it is just as hard for a man to have perfect doubt as it is to have perfect faith. I am not completely satisfied with my explanation as to how the resurrection faith of the early church rose from the fumes of the decomposed body of Jesus. But in the face of objective uncertainty one has to take the leap of doubt somewhere. I do not believe, Lord, help my belief!

As I have mentioned earlier, Father, mankind has come of age. You, Yourself, have witnessed the great strides we have made in science and technology during the past few years. Pretty good, eh? How about that Hiroshima and Nagasaki? How is that for "subduing the earth?" And do you know what? Right now we have in our hands the nuclear capacity to make natural disasters like Pompeii and the Lisbon earthquake seem like a fireworks display in comparison. Yes, Lord, we have come a long way from clubs and stones. And how about the way we put away 6,000,000 Jews with such scientific dispatch? And did You notice the way it just took a couple of well aimed shots from a high-powered telescopic rifle to snuff out the life of a man 46 years in the making? Who needs You anyway?

Well by this time I guess You have the picture. We are erecting a wall around the universe to keep You out. As they say "Good fences make good neighbors." So wherever You are, Lord, in Heaven or out, up or down, beyond or among us, KEEP OUT!

MEDITATIONS AT MIDNIGHT

(To be read slowly)

By George O. Wood

The setting sun has long disappeared from the Western sky. Above, the silent heavens are...unmoved by rustling winds, unaffected by a world's clamorous noise ...still...bearing mute testimony to the infinity of time and space, giving witness to man's frail understanding, to mortal weakness. And when the night is past, it will only be because a lesser light in the sky has for a moment darkened, not lightened, the expanse of the universe. Unhurried, yet hurrying; undaunted, yet frightened; knowing, but not knowing...we bend the course of our existence to that sudden moment when infinity and finitude collide, when illusion and finality, flesh and spirit, mortality and immortality meet and fuse. The unknown consciousness of our soul carries within its chambered breast the memory of our fathers who have been gathered on nights like this to their fathers, who having spent the toilsome day, suddenly in ecstatic song break forth in life more glorious...choiring...with the ancients created both in time and nontime, in earth and heaven, praises and anthems of unfathomable measure and of such melodic tones as to bring from the heart the overpowering joy and from the One to Whom their voice goes forth, a solemn everlasting benediction.

To such a moment, we advance. How quickly the days spend themselves and scarcely does time allow us that rare opportunity to peer into the bright new aeon ahead. Faint glimpses here and there, a refrain floating through the air of source unknown, a hidden awakening in the soul, a momentary flush of romantic haunting--these be all we know of that which now eludes us, that puts our eyes behind the dark glass making our vision dim no matter how piercing our gaze might be. But then, when our sojourn in earth's womb is done, we shall break forth with such beauty as to dazzle those who being left for a time in that self-same womb do not dare dream that from such unlikely substance heavenly creatures are composed.

OUR FATHER WHICH AREN'T IN HEAVEN _ cont. from p. 3

This means YOU! Do not even attempt to make any neighborly holiday visit as on Christmas or Easter. Divine trespassers will be prosecuted to the fullest extent. And if YOU think we don't mean it, just ask your Son.

Honestly Yours,
The New Breed Christian

A QUOTE WORTH REPEATING

"The Word of God is not something that we grasp; it is something that grasps us. If we are overpowered by a critical attitude, we never get to the point where the Bible lays hold upon us."

Bernard Ramma, Christianity Today, May 8, '64

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A CASE FOR PROPOSITIONAL TRUTH

BY Phil Caldeen

In former issues of the opinion there have appeared two philosophical-theological viewpoints, at least, which bear on the subject of faith and reason. The first approximates existentialism, which deals with passionate involvement in paradox and the absurd. Articles by Mr. Berberian seem to reflect such a viewpoint. The other approximates (or perhaps rebels from) logical empiricism, wherein propositional truth is strictly subject to what we can know through our five senses. The article by Mr. Tappeiner, reflected this perspective. More options than these exist. And I feel that still one more deserves a hearing. It is that propositional truth is worthy of being believed and acted upon.

KNOWING CHRISTIAN TRUTH

In pursuing truth, it appears that one may use only two methods. Knowledge may be gained through the channels of our senses, or it may be increased by logic or inference.

Since orthodox Christian theology has its roots in history, drawing solely upon the Holy Scriptures for its substance; and since the Scriptures antedate our generation, knowledge by the senses is no longer possible. One can not converse with Paul or Jesus. The facilities of rapid transportation notwithstanding, very few of us will stand in Jerusalem, let alone see the crucifixion of our Lord. Therefore, if our Christian theology is true, this truth necessarily may be known by inference. And, as I understand it, the product of knowledge through inference is propositional truth.

VALUE OF PROPOSITIONS IN HISTORIOGRAPHY

What is more, I maintain that propositions constitute one's only access to that truth which transcend the limitations of finitude. Propositions transcend time, locale, and author (Bernard Ramm, Special Revelation and the Word of God, pp. 134-38). Let us consider Abraham Lincoln's assassination to show how this works in historiography. Only the records provide a witness that John Wilkes Booth shot Lincoln. Not one man lives today who can assert: "I was there; John Booth shot President Lincoln." Time has robbed all of us of the privilege of being there.

Not only do true propositions transcend time, they also transcend every biographer or recorder of the event. Because of the accumulation of verified records which support the proposition, "Booth shot Lincoln", we are free to call anyone a fraud who claims "new facts which prove" Lincoln was shot by his wife. The burden of proof rests with that possessor of new facts. Even if he persuades some experts on Lincoln to recant or temper their statements, it means very little. "Booth shot Lincoln" belongs to a realm of truth that is not subject, it seems to me, to the whims of biographers or historiographers.

Finally, propositions transcend locale. "The world will little note nor long remember..."---time has contradicted Lincoln's words. Yet this contradiction points up even further, how a proposition may rise from the dust of Gettysburg, Pennsylvania to excite young and old. Such persons might also grieve, as I, when they ponder the proposition, "Booth shot Lincoln".

VALUE OF PROPOSITIONS IN THEOLOGY

If propositions are reliable in matters of history, are they not just as reliable

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in theology? I think so. Critics feel disposed to argue this. Most notably, verbal inspiration is called into question. Critics might say that such a proposition as "The Bible is verbally inspired" encourages its believer to pick up the Bible, drop it open, point to a word like kai (if he were conversant with Greek), and rest assured that that kai is inspired and authoritative. So the believer requires the theologian to build a case in support of the full inspiration and authority of that particular kai as well as all others. It is a bold caricature, but the criticism is nonetheless a fairly accurate example, I think.

However, as I understand it, verbal inspiration does not necessarily burden us with the responsibility of defending every "jot and tittle"; instead it puts us on sure, solid, logical footing. There are still difficulties, to be sure. If, for example, one insists on total inspiration---every article, every connective, etc. this seems to me tedious and ultimately irrelevant.

If one insists on no inspiration or authority, his faith is groundless and is foolishness. If one proposes partial inspiration, he has to decide which part is inspired and which is not. Does this make matters easier or harder? What criterion shall he use to separate kernel from hull? If Scriptures "become" the Word of God, how long do they continue in the new state? Does the Word of God have some kind of half-life as radioactive substances? Partial inspiration, it seems to me, requires just as much analysis and defense as the first alternative. And it is one man's word against another. These are just some of the woes which greet one holding this alternative (Alternatives suggested by Ramm, op. cit., p. 153 f.)

What keeps one from throwing up his hands and leaving the problem to "better minds"? The criticism is not so overwhelming as one might think. The data is neither conclusive nor sufficient to prove the proposition, "The Bible is not verbally inspired." The problems are relatively few and secondary. Indeed propositional truth cannot be shattered by data alone. The critics' conclusions are premature. First, all the problem passages and words must be gathered and put in some kind of order. From this organized data should emerge new propositions worthy to enter the lists to challenge the propositions recognized as most worthy.

THE GAP BETWEEN ASSENT AND COMMITMENT

Even if one admits the worth of propositional truth, how can he bridge the obvious gap between assent to that truth and commitment? This, I must admit, is a burning question. It cannot be glibly answered. Dr. Carnell (Christian Commitment, in toto) suggests several probabilities three of which are:

A. Implicit in every man is sufficient light to come to repentance. Romans 1: 18-20 says that God holds men in judgment because creation clearly declares His power and Godness. Obdurate men have no excuse for not repenting.

B. Implicit in every man is the consciousness of a moral and spiritual content or environment. "For in Him (God) we live and move, and have our being." (Acts 17: 20a).

C. Implicit in every man is a sense of personal dignity, which must be defended. No normal man hates his flesh; he "nourisheth and cherisheth it." (Eph. 5:29). This very sense arouses autonomous anger whenever one's dignity is offended. It may be called the judicial sentiment.

If these propositions harmonize with one another as well as with the data--if, in other words, they are worthy and true--do they not command more than mere assent? Once committed to them, will one find it easier or more difficult to test and certify the vast corpus of orthodox theology? Each man must answer for himself. But if it is probable that the gap has been bridged, let us press on with confidence. Propositional truth leaves room for doubt, questions, and even despair--in sum the conditions of finitude.

THE DANGERS OF LIBERATED CHRISTIANITY

by MICHAEL CASSIDY

I owe an incalculable debt to Fuller Seminary. Its spiritual and intellectual openness have brought a degree of liberation I never knew five years ago. A new sense of theological security has accompanied a new awareness of theological complexity. The emphasis on love has been much needed in my own life. Reasonable evangelism has become an absorbing challenge. In short, the training at Fuller has freed me to serve Christ with excitement and conviction.

However, in my own life and that of the school I recognize some dangers in 'liberated' Christianity. I think we have in measure been trapped by a few of them - and people around the country and in the area have spotted this. Our public image, as I have discovered in extensive travels this year in the U.S. and Canada, is not all it might be.

Our problem is that Fuller Theological Seminary is built on reaction. The school is an expression of dissatisfaction with extreme fundamentalism and its accompanying attitudes. We have therefore a student body of individualists who do not define their faith in either theological or behavioral negatives. We are liberated Christians in both theology and piety.

Being theologically free presumably means that we attempt to be humble in our search for truth, flexible in our attitude to the theological periphery, but firm in essentials. The danger arises when our flexibility shifts to essentials. Being free then means being uncertain, and the liberated preacher becomes the one without authority or passion.

Alternatively, theological imperatives about missions, evangelism and the eternal kingdom may be subordinated to political imperatives about social action, civil rights and the temporal kingdom. This is not to say that I am against social action or civil rights. In returning to South Africa very shortly I do so with the inescapable awareness of the imperative to relate the Word of God relevantly to that tragic situation. But perspectives must be clear. Our first concern is with the eternal kingdom. Theological freedom permits concern about politics, but not intoxication with them.

It is perhaps regarding our freedom in piety that we are exposed to the greatest dangers. The scriptures indicate that our liberty should not be an occasion to the flesh (Gal. 5:13a), a stumbling-block to others (1 Cor. 8:9), a potential source of bondage (1 Cor. 6:12) or a cloak of maliciousness (1 Peter 2:16). This means that liberty is exercised within the proscribing limits of holiness, consideration, discipline and grace. But one or other of these canons is violated when freedom from negatives means an adolescent flaunting of our ability to inhale a cigarette or take two beers in a row, - when social maturity means smutty language - when intellectual security means 'I am not threatened by pornography, so I can read it.' Spiritual adulthood does not need to prove itself by any of these teen-age props.

But the call is still there to be free. It is still true regarding theology and piety that - "For freedom Christ has set us free." (Gal. 5:1a). But we are truly free only as we are slaves to the written Word, the living Word and to the needs of those who as yet know neither. Said Paul, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more". (1 Cor. 9:19).

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"Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God. Give none offense, neither to the Gentiles, nor to the Jews, nor to the Church of God." (1 Cor. 10:31,32).

It would be tragic indeed if ignoring these canons permitted us to become slack in our lives, thereby offending the Holy Spirit. I can think of no fate worse than to be theologically literate, politically contemporary, socially acceptable, and of course free, but, with Samson, ignorant "that the Lord had left him."

The Martyred, by Richard E. Kim, George Braziller, 1964, \$4.50.

A Review by Dicran Aram Berberian.

"From out of the city the dying groan and the soul of the wounded cries for help; yet God pays no attention to their prayer." The Silence of God is the severest test of faith. The problem of God's silence and man's desperate need to believe that He exists are the crucial issues explored by Richard Kim in his tension packed first novel The Martyred. The setting is Pyongyang, North Korea, after the first Communist invasion of that country. Fourteen Protestant ministers had been captured by the Communist authorities; twelve were executed while two remain alive. Why were these two permitted to live; did the remaining twelve die believing in their God? The chief of Political Intelligence wishes to exploit the death of these men as Martyrs in order to boost the morale of the local citizens. Captain Lee, who is put in charge of the investigation, wishes to probe into the real state in which these men died. What emerges from the interplay of these events is a discussion of the complexities of man's relationship to God in a world community of extreme suffering.

The drama centers around Mr. Shin, one of the two surviving ministers, who deliberately permits himself to encounter the wrath of the people in order that he might be able to preach to them a message of hope, love and faith. Mr. Shin is not concerned with the truth of what he preaches as he explains to Captain Lee, "My young friend, has it ever occurred to you that they (the people) may not want the truth?" Mr. Shin realizes that people need to believe in God, his ultimate justice, and the Kingdom of Heaven, if they are to be expected to endure their sufferings without despairing of life. He wishes to give these suffering Koreans a sense of purpose which will enable them to die "in peace, in faith and with a blissful vision." Mr. Shin's love for his people is extraordinary, and this love causes him to preach the fairy tale of their faith which can become for them a useful reality.

Mr. Kim has constructed a modern version of Job in which the main protagonists do not affirm their belief in God as Job eventually affirms his faith; in a world in which they look for God they are only able to see suffering and death. The reality of this universal death impresses upon them the necessity to fight its ensuing despair by bringing to others the comfort of a gospel message which they themselves cannot believe. These Koreans find no evidence for God but man's predisposition to believe upon him. They attempt to explain the chaos of existence in strictly human terms and find that their conclusions do not square with the conclusions man has reached about the justice, righteousness and love of God. They do not come to understand--as Job understands--that God's wisdom and will transcends any finite interpretation of his justice.

The Christian will disagree with Mr. Kim's conclusions because he has learned to despair of his self-made explanations for life; he has experienced the revelation

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of God and in that experience he has learned to trust in His justice and love. But what of that man to whom God has not revealed himself? This is a puzzling question which it would pay the Christian to consider. Mr. Kim's novel is a moving description of this very dilemma. The book is clearly written--Mr. Kim was learning the English language as he wrote it--and the reader will quickly discover through its warm and quiet pathos the author's personal attachment to his subject. This is a Christian novel in its understanding of the human predicament; it rewards its reader with pleasure, thought and pain.

LETTERS TO THE EDITOR:

WHY I DO NOT ATTEND CHAPEL

Since some of the faculty and student body seem concerned with poor chapel attendance, I think a critical examination is long overdue to see if this anxiety is justified. In a hope that you who have read thus far will continue, I will briefly outline four points given in favor of chapel attendance and show why they are not valid to the person who appreciates that "Christ has set us free." Gal 5:1.

(1) We are told the Bible commands us to attend worship services: "not neglecting to meet together" Heb. 10:25. But I maintain that we do not have to be in chapel to fulfill these requirements. A friend told me he enjoyed being at the Crown Cafeteria more than chapel and I am sure we can find spiritual significance in jokes (with some theology) over a cup of coffee. Certainly each individual knows best where to meet together.

(2) We are told that chapel attendance benefits us spiritually...but, does it? Is it not the duty of the chapel committee to make sure we are "blessed"? If they fail, are we still obligated to attend? I strongly object to anyone placing the responsibility on me to benefit from chapel.

(3) We are told to attend out of respect for those who speak or out of a loyalty to a student or faculty speaker. If a chapel speaker is not good, I do not think we need to attend (I say this as one who never plans on being a chapel speaker). While I admit I have enjoyed some speakers I did not think would be good, my priority list is my business, and if studies are more attractive than chapel, I should study. After all, there can be a spiritual experience in our work.

(4) Lastly, a verse such as 1 Peter 5:5, "be subject to the elder," is placed before us, and we are told to attend chapel just because those in authority ask us to. We are given the freedom to attend chapel or not; therefore, why should anyone complain if we use this freedom? After all, did not Adam use the freedom of choice which God gave him?

Name withheld by request.

THE GOSPEL OF THE CONSTITUENCY

An analogy can be drawn this election year between the candidate campaigning for votes and our seminary's drive to keep a constituency. Both parties, in the words of Madison Avenue, are dependent upon an "image". Whether this "image" be accurate or not doesn't really matter as long as the results are positive. Dishonest? Well, yes. But have you ever heard how distorted the "image" of our school is in the minds of people in the East, the Midwest, and even here in Southern California? Maybe Public Relations has been too successful in creating a conservative, pietistic

"image" for our school.

Therefore, let it be known that we are a seminary representing many denominations and different theological views consistent with the Gospel message. We are a school made up of human beings, with all the problems of being such and trying to relate to other people. And because some students visit the local Pizza Parlor and thus act in a way which is not exactly "kosher" in Puritan America, let us no longer invoke the fear of the constituency upon those who participate. We, as Christians, should be interested in reaching the world with the Gospel and therefore more sensitive to them than to our constituents.

And yet we continue in the ways of our past. Once again, Fuller Summer School is distinguished to have teaching on its faculty Dr. Howard E. Kershner of Christian Freedom Foundation. He is offering a four hour course on "Christianity and Free Society." Recently Nation reporting on "Hate Clubs of the Air" (May 25, 1964) linked Dr. Kershner to the John Birch Society and the other right wing commentators in America. But to bring Dr. Martin Luther King to our campus or to actively participate in Civil Rights programs, causes a furor which can be heard in Boston, Massachusetts. Let us be bold and step out in these matters and lead our constituents. Let us give them the "1964 image" of a Fuller which is dynamic, vital, and progressive.

Ralph B. Wright, Jr.

With this issue, the opinion will cease publishing. We will resume again with the October issue. The editors plan to take a well-earned rest and regroup their staff. Our Literary Editor, Mr. Laurie Lampert has transferred to Drew Theological School. Our hearty thanks to him for his splendid help. We wish him Godspeed as he goes to Drew.

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